

5.  
*WHIGS* turn'd *TORIES*,

A N D

*Hanoverian-Tories*,

From their *Avow'd* Principles, *prov'd*

*W H I G S :*

O R,

*Each Side in the Other Mistaken.*

B E I N G

A plain Proof, that each Party deny that Charge which the other bring against them: And that neither Side will disown those Principles, which the other profess.

With an Earnest *Exhortation* to all *Whigs*, as well as *Hanoverian-Tories*, to lay aside those Uncharitable Heats amongst such *Protestants*, and seriously to consider, and effectually provide against those *Jacobite*, *Popish*, and *Conforming Tories*; whose *Principal* ground of Hope to Ruine all *Sincere Protestants*; is from those *Unchristian* and *Violent Feuds* amongst our selves.

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L O N D O N :

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# T H E

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*His Brother (and Successor) Henry the IIIrd, who was made privy to that Massacre. was murdered by a Dominican in that very Room, where that Massacre was resolv'd upon.* ibid.

*And the then Duke of Guise, who was the Principal Actor in that Massacre, by the Command of that King Henry the IIIrd, and in his Presence, was kill'd in that very Room, where the said Massacre was first propos'd.* ibid.

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*Those Puritans then hated by the King and his whole Court, and almost all then in Authority, and for what reason.* ibid.

*King James the Ist, before his Privy Council, did solemnly desire, that God would destroy such of his Posterity who should turn Papists,* ibid.

*But notwithstanding all those Traytors confess'd that Plot to be their own Contrivance, and as they said, for Advancement of their Religion, and None pretended that they were drawn into it by the Lord Cecil (then Prime Minister of State) or any other Protestant whatsoever; yet near Sixty Years after that Plot, (viz.) in 1662.*

## The Principal Contents.

*an Impudent English Jesuit, in England, dispers'd a Book, wherein he pretended that Lord Cecil was the Contriver of that Plot, into which his Lordship drew some Desperate Papists (as that Jesuit falsely suggests) to make all Catholicks odious. And this most Ridiculous, False, and Groundless Suggestion (which was First broach'd near Sixty Years after that Plot) is now believ'd by many Protestants.* P. 32, 33

*The Folly of that Belief.* P. 33

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*Faux, before the King and Council, declar'd he was sorry the Design did not take effect, and then said that it was not God, but the Devil, who discovered that Contrivance.* ibid.

*In 1641. Three Hundred Thousand Protestants were massacred, by the Irish Rebels. And the Irish Priests declared, those Papists would be Damn'd, who should be any Protestants.* ibid.

*But notwithstanding the Cruelty and Danger of those Popish Principles, yet a Toleration of Popery (under certain Conditions) might not only better secure us against Popery, than Penal Laws now do; but also cause many Thousand English Papists to turn Protestants. The Terms propos'd for Tolerationing Popery, and the Objections against that propos'd Toleration answer'd.* P. 35, 36, 37, 38

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*It is necessary that all Papists should particularly know what Dangerous Doctrines they are obliged to believe, whilst Papists; and Protestants would be thereby forewarn'd, of their Danger from Popery, and effectually caution'd against the Pretender; who, with Leave from the Pope, may appear a Protestant, till he can safely throw off the Mask. But Great Britain must be mad, when they trust a Protestant of the Pope's making.* ibid.

*The Bishop of Lincoln in 1678. challengeth all Papists to prove him guilty of any Material Misquotation, or Misapplication of those Popish Doctrines, by his Lordship quoted, to prove those Romish Principles to be dangerous and destructive to all Protestant Princes and their Subjects. That Prelate, then (in Print) promising, upon such a Detection, to become (what himself calls the worst sort of Christian in the World) a Roman Catholick.*

Adver-

# Advertisements.

*There are now in the Press, and will shortly be Publish'd for J. Baker in Pater-Noster-Row, several Discourses relating to the Poor.*

I. **T**HE Multitude and Industry of the Poor constitute the Principal, Political Happiness of the Rich; because from the Labour of the Commonalty, the Prince, Peers, Gentry, Priests and People, are supply'd with all things necessary and convenient, both Domestick and Foreign: And the Mechanical Poor give us the Balance in Trade, and thereby increase our Wealth; and with the Strength of the Populace, Providence protects our Religion and Laws, Properties and Lives, against all our Enemies.

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In a Letter to a Country Gentleman. Price 3 d.

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#### ERRATA.

**P**Age 1. Line 21. dele *in*, p. 3. l. for Government read Gsvern-ing, p. 4. l. 12. for *our those* read *those our*, p. 18. l. 40. for *Irince* read Prince, p. 24. l. 41. for *hem* read *them*, p. 26. l. 10. dele the second *that*, p. 35. l. 34. for *celebrated* read *celebrated*.

*The*

B W M



*The Whigs turn'd Tories, and the  
Hanoverian-Tories, from their  
avow'd Principles, prov'd Whigs,  
and each Side, in the other, Mistaken.*

**T**HE *Misunderstanding*, and from thence, the *Misapplication* of some popular or hateful Terms, have many times been one of the principal occasions of those National Distractions wherein this Kingdom hath been often involved.

The Words, *Church, Passive-Obedience and Non-Resistance, Heresy, Schism, Government State, Rebellion, Faction, Sedition, Tory and High-Church, Whig and Low Church*, are Terms often used by the Vulgar, tho' not one in ten of either Side, understand the true and proper meaning of any of these Words.— And as for those Party Distinctions, of *Whig and Tory, High-Church and Low Church*, they are of quite different Significations, in the Opinion of Men of the best Sense of both Parties. For a *Whig* is a *Tory*, in the *Tory's* Description of a *Tory*, and a *Tory* a *Whig* in the *Whig's* Definition of a *Whig*: But the *Tory* disclaims that Character, which the *Whig* gives of a *Tory*. And the *Whig* disowns that Description which the *Tory* gives of the *Whig*; because each Side draws his Party in a due Proportion, with excellent Features, and in proper Colours; tho' each Side is as Black and Odious as can be express'd by the Wit and Malice of the Adverse Party; as I shall here in particularly prove, by giving the lovely Characters which each Side give of themselves, and then shew what an hateful Description each Party give of the contrary Side.

And the main Design of this Discourse, is to prove that the *misunderstanding* and *misapplication* of some of the Terms above mentioned, are the principal Instruments, whereby our common Enemies have begot, and now foment those unhappy Animosities, at present amongst us. That it is from those our Divisions (thus occasion'd and increas'd) that the Profest Enemies to us both, hope to carry on, and effect those dangerous Designs, which will prove destructive to all well meaning *Tories*, as well as *Whigs*; and tho' the First of these our Common Adversaries at present Hug and Caress, yet it is with the like malicious Inten-

from, as the Devil bugs the Witch, to make her first Instrumental in the Destroying of others; which when done, the Witch herself be **T H E N** designs for a more fatal Destruction.

I should think my self very happy, could I contribute any thing towards allaying these unnatural heats, which our common Enemies have begot amongst us, and from whence they hope to offer us both up, as a general Sacrifice, to that Church which hath been often Drunk with the Blood of the Saints, and now desires nothing so much, and delights in nothing more, than such Bloody Victims. In those Humane Oblations, she is infinitely better pleas'd, than in the most universal Obedience was ever yet paid to all the Divine Commands, both of Law and Gospel.

I do believe that nine parts in ten, of those who profess themselves Members of the Church of England, and know what it is to be such, desire the Preservation of the Doctrine, and Discipline of our Church, and the Settlement of the State, as by Acts of Parliament they are now establish'd, and that each, and every Party of the Dissenters, would much rather, that the present Establishment of our Church, under a Toleration, and the present restrictive Power of the Legislature, should continue the National Church; than that our Church Government should be chang'd, to any other of the Dissenting Party; because the present Treatment from our Church (as now restrained from the power of persecuting others for their Non-Conformity) is a much gentler Usage, than any sort of Dissenters, formerly met with from others, when the secular Powers were at their Devotion.

The Words, **CHURCH** of **ENGLAND**, and **GOVERNMENT** or **STATE**, have of late been often used, with a great deal of ignorant Zeal, by those who do not understand their respective true Significations, and this their ignorant, untemper'd Zeal, hath been one of the principal occasions, of our unhappy Distractions.

I shall therefore first shew, what I mean by these Words **CHURCH** of **ENGLAND** and **GOVERNMENT** or **STATE** of **ENGLAND**. And then,

Secondly manifest, how those Words have been abus'd by our greatest Enemies, as their main Engines wherewith they hope to subvert, both our **CHURCH** and **STATE**.

By the **CHURCH** of **ENGLAND**, I mean all those Persons who do believe all our Thirty Nine Articles, by Law establish'd, and do sincerely endeavour to conform themselves to the practical Doctrines by Law and Gospel enjoined, and to those Modes and Ceremonies of Worship, which the Legislature hath ordered to be observed.

By

By the GOVERNMENT, or STATE of ENGLAND: I mean, that Political Mode of Government, by our Laws established, whereby the Prerogatives of the Crown, are ascertain'd, limited and preserved against any Invasions or reflections from the Subject, and settled in the Protestant Line: And the Rights, Liberties and Properties of the Subject (both Clergy and Laity) defended, both against any Arbitrary Power of the Sovereign, and the Frauds and Violences of the People.

Words and Phrases signify only what they are agreed to signify, and therefore, by common Usage, the signification of Words are often enlarg'd, or restrain'd.

The Word, CHURCH, is now often us'd for the CLERGY ONLY; but in its original Signification, it comprehends the People, as well as the Priests.

The Church of ROME despairs, by Dirt of Argument, to make us Converts to their peculiar Doctrines; and they have little reason to hope for our Destruction, by plain, and open Force; until our own Divisions have weakened us; and therefore despairing of reducing us by Arguments, or Arms, they have of late industriously, and I wish I could not say, successfully apply'd themselves to that Jesuitical Maxim, *DIVIDE & IMPERA*. Do but beget, and increase Divisions amongst Protestants, and then you may easily command or destroy them.

We can, with a great deal of Justice, accuse the Laity of the Roman Church, of stupid Ignorance, which to them proves the Mother of that blind Obedience to their Priests, and that Idolatrous Devotion wherein they worship.

I could heartily wish the Jesuits had not found amongst our selves, too many of the Vulgar, who are (*without Knowledge*) Zealous Protestants, whom those our Enemies have dexterously manag'd; and they have also known how to use for their Devilish Purposes, the *Pride, Ambition, Covetousness, Personal Piques, and Prejudices*, of too many others, of both the Clergy and Laity, who have been above the common size, in both *Estates*, and *Understanding*; and did not want *Knowledge*, but *SOMEWHAT ELSE*, which will turn to a much better account in the next World, than at present it doth in this.

About the Year 1705 our common Enemies made an Attempt upon the then Ministry, by a false and scandalous Libel Entitled *The Memorial of the Church of England*, wherein they did pretend, the Church of England was much oppress'd, and in great Danger, from the then Administration of the Ministry, and that the Church by being too much provoked, MIGHT REBEL AGAINST PRINCIPLE. But the Queen, Lords, and Commons

Commons, repuls'd them in that Attack; and declar'd their then **MEMORIAL**, to be a *False, Scandalous, and Seditious Libel*; and ordered the Author to be prosecuted. Notwithstanding which Censure, that Libel hath been since *Reprinted*, and gloried in.

It were happy for us, and all *Europe* besides, if our Enemies, since that Censure, have met with no better Success in any other Attempts.

It would be *pleasant and devertive*, was not our Ignorance likely to make it fatal to us, to *hear Papists pretend to be zealous to preserve our Church, and our Non-juring Jacobites seem industrious to defend our State*. But this ridiculous seeming Zeal of our those profest Enemies, have in too many Instances impos'd upon many, who, thro' Ignorance, have serv'd that Design of our Enemies, which if it ever appear bare-fac'd, by the landing of the **PRETENDER** amongst us,—those unhappily seduc'd Protestant Instruments, will be some of the first in the Field against him.

Whensoever the Papists, the Non-jurers, or their Confederates, but our more dangerous Enemies, the **SWEARING** *Conforming* **JACOBITES**, find any Men, whom they like not, put up to be chosen by Popular Elections into Places of Consequence; immediately they report, with a great deal of Noise and Clamour, but without the least Colour of Truth,—That these Men are Enemies to the *Church*, and *Disaffected* to the *Government*; tho' these false and malicious Accusers, in their own Consciences know, that it is the **TRUE ZEAL**, which those Gentlemen have for both **CHURCH** and **STATE**, that makes those our Enemies falsely to charge them of being Enemies to both. And the Vulgar, who are not capable of judging from the Truth of things, take Noise for Argument, and so pass Sentences in their private Judgments, against Men who would prove their **TRUEST FRIENDS**; and so are seduc'd to choose those Gentlemen, *from whose Services our common Adversaries have great expectations*.

I am very sensible that the **ADMINISTRATION**, for the time, being hath often been call'd the *Government*; so that whosoever spoke or writ against that Administration, tho' the same was very arbitrary, yet he was treated as Factionous and Seditious, and said to be disaffected to the *Government*.

And therefore the Misapplications of that word **GOVERNMENT**, have in many Instances answered the end of Delighting States-Men, as well as the same now doth, that of our present Jacobites, whether Papists or disaffected Protestants.

When



When those who have in former times sat at Helm. and should have made our Laws, *which are our Government*, the Rule of their Administration, they have sometimes been so corruptly engaged in a Conspiracy with an Arbitrary Prince, as to contrive the subversion of those very Laws which they were sworn to maintain, and in order thereunto have made many bold and illegal Attempts.—But then, if any Gentleman had the Understanding, Honesty, and Courage, by printing, writing or speaking, to expose those Arbitrary Designs ; such an Attempt was falsely call'd Factionous, and the Author too often sacrificed, in Person or Estate, and sometimes both Life and Fortune, were offer'd up, by a corrupt Bench and ignorant or brib'd Jury, as a factious Victim to appease an arbitrary Rage, which that honest and bold Britain had rais'd, in the designing Prince, and his corrupt Ministry. But in truth, **FACTION** might then have been justly charged, against those truly factious and **CORRUPT INSTRUMENTS** of that usurpt Power. For,

**FACTION** (properly speaking) is the driving on a Design, between several Persons, by illegal Practices, to the destroying, or opposing of what is Legally established.

Now when those in Power, were in *Confederacy*, by illegal Practices, to oppose, or destroy, what was Legally established. Then were those very **MINISTERS** of **STATE** (howsoever dignify'd or distinguish'd) in Law the truly **FACTIOUS**; and on the contrary, they were the true Loyalists and best Subjects, who, by Legal Methods, endeavoured to oppose, and prevent those destructive Designs, in order to preserve our establish'd happy and glorious Constitution, the preservation whereof, even within twenty five Years, hath cost *Great Britain*, more than **ONE HUNDRED AND TWENTY MILLIONS** of *Treasure* ; but all that Silver, was of less Value, than the Blood which was spilt, in those just and necessary Wars.

They, whom the Prince or State have vested with the Principal Powers of Administration have always in every Age and Place, whilst they continued chief in the Administration, prosecuted those as Seditious and Disaffected to the Government, who did endeavour to oppose their Designs, how destructive soever they were to the Establish'd Government. It would be endless to give the many Instances which might be brought, both Foreign and Domestick, to prove this Truth : But I shall mention some few, and begin with a Barbarous Example in Foreign Parts.

The City of **STRASBURGH**, in *Germany*, was formerly a Free Imperial City ; but in or about the Year 1681 many of the  
then

then Magistrates held a Treasonable Correspondence with the present *French* King, in order for Money, to betray their City to the *French*. An Honest, Zealous and Bold Citizen, having good grounds to charge one of those Magistrates with that Treasonable Design, accus'd him before the rest of the Conspirators, not then suspecting any Number of the Magistrates to be in that Conspiracy: Those corrupt Judges, being resolv'd to prevent the Discovery of their own Plot, did not only acquit their Confederate, but charg'd that honest and true Informer, with being a *Seditious, Factious, and False* Accuser, and as such put him to Death; and yet within some short time after his Destruction, those truly *Factious, Corrupt* and *Treasonable* Magistrates, did actually betray their City to the *French*: And for that before mentioned corrupt Judgment, themselves in Justice ought to have suffer'd as the worst sort of Murderers, in that corrupt Sentence, against that (to themselves) known innocent and honest Citizen, and they ought to have been prosecuted as *Perfidious, Factious, Corrupt* and *Perjur'd TRAYTORS*, both to their City and Empire, in betraying their City to the *French*, which in Duty they ought to have defended, against all its Enemies.

In the many Turns of State, which happen'd in that long Struggle for this Crown, between the two Houses of *TORK* and *LANCASTER*, when that side got the Possession, which had not the Right; those of the opposite Party, who did endeavour to restore the Possession to the Right, were by them in Power punish'd as Traytors, tho' that Punishing Power was, in truth, a Successful Treasonable Usurpation.

*Henry VII.* (who put an end to that Controversy by marrying the Heir of the contrary Party) did always shew towards the Lawyers great Respect (as my Lord *Bacon* records of him) and that Prince would often declare, *That he would govern his Subjects by his Laws.* But then (as that Noble Historian observes) that King had got such a corrupt Interest in his Judges, that he did often govern his Laws by his Lawyers.

King *Charles I.* in too many Instances, did govern his Laws by his Lawyers, but more especially in that famous Example of *Ship Money*. In opposing of which, Mr. *Hambden*, (Great Grandfather to the present Mr. *Hambden* of *Buckinghamshire*) shew'd himself a true and bold Patriot, and heartily zealous for our Establish'd Constitution, in refusing to pay that illegal and arbitrary Tax. But tho' that worthy Gentleman had the Laws of his side, yet the then Corruption of the Judges was such, that all (but one) of those Judges were on the King's side, against the Laws; and so Mr. *Hambden*, and others, who legally op-

pos'd

pos'd those illegal Designs, were falsly call'd seditious and factious, and treated as such.

Those worthy Patriots, who (after the Restoration) oppos'd the arbitrary Designs of King *Charles* the II. for such their Opposition they were term'd factious, and some of them sell a Sacrifice to that arbitrary Power, which did endeavour not to support, but subvert the Government.

In the Reign of King *James* the II. when both *CHURCH* and *STATE* were in the most eminent Danger—Seven Right Reverend, and Zealous Bishops, did endeavour, by their humble Petition, to preserve the Government. But for such their legal Endeavours, they were by the then King call'd *TRUMPETERS OF REBELLION*, and by his corrupt Judges treated as *Faction* and *Seditious*, and would have been punish'd as such, had not an honest and understanding Jury sav'd their Lordships from the then Corruption of the Bench; three of whose Judges then were, properly speaking, the truly factious: Because those very Judges (tho' sworn to preserve our Laws, yet in Fact) were in a base corrupt compliance with *White-Hall*, carrying on a Design, by illegal and arbitrary Proceedings, to oppose and subvert our Government, both in Church and State. A thousand more Instances might be given, where they in Power gave what *NAMES* they pleas'd to those Actions which they did not like.

All Histories can afford Instances, where *TREASON* in one Reign hath been call'd true *LOYALTY* by the Successor, and each Party, when in Power, have alternately punish'd their Opponents, as Traytors, and Rebels; and for that Reason an ingenious Gentleman long since wittily, but not truly, said, That

*RIGHT* and *WRONG* was *WEAK* and *STRONG*.

But long before him another Great Man, with more Wit than Truth, observ'd, That

*TREASON* was *REASON*, if it *PREVAIL*;  
But *REASON* is *TREASON* if it do *FAIL*:

The Truth of this last Line would have been verifi'd in the Ruin of this Nation, if the Prince of *Orange* had not succeeded in his Descent in 1688. for then many Hundreds of the best Protestants and truest Subjects to the Laws would have been sacrificed

sacrificed (as falsely call'd) **TRAITORS** tho' that Attempt was justifiable by all Laws both Sacred and Civil.

Another Great Man saith, That

**TREASON** never prospers, *What's the REASON?*  
For if it DO, none dare call it **TREASON**.

When Oliver had usurp'd the Government, many were then punish'd for calling that Successful, tho' Treasonable, *Usurpation*, by its proper Name.

But notwithstanding those witty Observations above-mentioned, relating to **REBELLION**, or that which successful Power did (undeservedly) call by that Name, our Laws, when justly administred, and not over-ru'd by Men in Power, will not punish any Crime as Rebellion or Treason, but what is truly so called. But there is no Crime greater against Civil Society, nor deserves a worse Punishment, than the Corruption of some **STATESMEN** in former Reigns, and their arbitrary Instruments, corrupt Judges, and brib'd Ministers of Justice, who did (as directed) endeavour to **CONVICT** or **ACQUIT** the Persons accus'd, according as those Men were represented, to oppose. or promote those arbitrary and illegal Designs, then carrying on, for the Total Subversion of our Government, both in Church and State.

When Ministers of State, Judges, Justices and Jury govern'd themselves in their Administrations, Judgments and Verdicts by our Laws, then were they, in their respective Stations, *Ministers of God to the People for good, by being a Terror to evil Doers and a Praise to those who did well.* But when those Ministers of State, Judges, Justices and Jurymen, became corrupt and subservient to Arbitrary Designs, and therefore did acquit or condemn, not according to Truth and Justice, but as the Judgment might best serve those pernicious Conspiracies against our Constitution, wherein they were then engaged. Those Magistrates and their Instruments then were, in their respective Capacities, *Ministers of the Devil, to the People for their Hurt, by being Terrors to Well-doers, and a Praise to those who did ill.* But from such as those former corrupt Administrations, *Libera nos Domine.*

As the State in former Reigns hath been often corrupted, so hath it sometimes been in the Government of our **CHURCH**: For not a few of those Ecclesiastical Dignitaries, in times past were often made corrupt Instruments of promoting **THE** Arbitrary State Projects of **HIM**, from whose Favour they received and expected their Preferment; and so many of those Prelates



Prelates and great Numbers within their respective Jurisdictions, made their Religion (falsly so called) subservient to their *Pride, Ambition, or Secular Interest*, not so much studying (according to their Duty) what was agreeable to the Reveal'd Will of God, as recorded by his Beloved Son and Blessed Spirit, as what would be most acceptable to Him, whose Good-will in this World, they (by their Practice) valu'd more than the remote Interest of the next. I do believe, that many of those Parsons did believe what they taught, and were induc'd to preach those false *Court-Doctrines*, by the *same Spirit* that influenc'd those 400 Prophets who pleas'd *Ahab*, in advising him to prosecute that design'd Expedition, wherein he was sacrificed. But blessed be God, our Church, since the Réformation, was never so corrupt in the Ministry, as the *Jewish* then was in their Prophets; for that Sacred History informs us, that there then was but one Prophet called *Michaiab*, who was guided by the Spirit of God, and those 400, God in Judgment, suffered to be seduced by a Lying Spirit. But we have had, in the worst of Reigns, many of those true Ministers of the Gospel, whom no hopes of Preferment could corrupt, to preach false Doctrines, or Threats of the Court could deter, from preaching the Truth; tho' some of them have, for such Antecourt displeasing Truths, been as unjustly, and more barbarously treated than *Michaiab* was, for telling *Ahab* what God had commanded him.

Church-History proves, that what hath been profess'd and preach'd in one Reign, as *Orthodox*, hath been unjustly punish'd in the next as *Heresy*; and that all sorts of Priests, when they could get Laws to their purpose, have severely treated their OPPONENTS, not in the Spirit of Meekness, according to the Great Example and Doctrine of our Blessed Lord and his Apostles, but with those hard and odious Terms of *Schism* and *Heresy*, and sometimes with Fire, or Gibbets: And there have been such Turns in the Church, that most Parties have had their Shares, both in imposing, and suffering Punishments, upon, and from their respective Opposers.

Two Lord Chief Justices once discoursing of those former Practices of our then Ecclesiastical Governors, one of their Lordships ask'd an ingenious Parson which was the **ORTHODOX CHURCH?** To which the Doctor, with more Wit than Truth, answer'd,

That must always be the **ORTHODOX CHURCH**, which hath **T Y B U R N** on its Side.

But Men of Sense, and of true Zeal for their Religion, are never frighted from their Profession of the Truth, when their Opposers, being back'd with Power, shall call *Evil Good, and Good Evil*. True Religion they shall falsely name *Heresy*, and real *Idolatry*; term the *True Religion*, as it is now practis'd by the *Roman Church*, where they have Power on their side; for then they punish those who confine their Religion to those Principles which God hath revealed in his Holy Word, and even that Religion is falsely called *Heresy* by the Church of *Rome*, and punish'd with Death; but their own Idolatrous Church is *falsly stil'd*, the only infallible Guide to Salvation.

It was St. Paul's Misfortune to be falsely accus'd by the Pharisees, before *Felix the Roman Governor*, as *Factionous and Heretical*; but that bold Apostle acquitted himself of both those Articles, tho' he did then declare, *That after the Way which they [his Accusers] call'd Heresy, worship I the God of my Fathers*.

*Heresy I take to consist, either in the denying of what is essentially necessary for Salvation, to be believed, or in the believing of somewhat which is essentially inconsistent with the revealed Terms of Salvation.*

A True Son of the truly Catholick Church, is one who believes all things necessary for, and nothing inconsistent with Salvation, and conforms himself, in all Sincerity, to the practical Duties now incumbent upon him, from both Law and Gospel, and hath Charity towards, and can joyn in Worship with all those, whom he believes to hold all the Terms essential to Salvation, and nothing inconsistent with it, and require no Terms of Communion, but what he thinks may be lawfully comply'd with.

But such a Man is (by way of Reproach) call'd a **L A T I T U D I N A R I A N**, and for such his general Charity, by too many Fiery Men, of all Sides, hated.

A Schismatick I think to be one,

Who tho' true in his **C R E D E N D A' S**, believing all things necessary to be believed, yet for some **U N F U S T I F I A B L E C A U S E**, refuseth to communicate with that Church, whom he believes to hold all things necessary to Salvation, and to believe nothing inconsistent with it, nor requires any Terms of Communion, but what are both lawful and proper to be observ'd.

But now to come to those **Party-Terms** of **W H I G** and **T O R Y**. Those

Those Words *WHIG* and *TORY*, in their Original Use, were of very *Scandalous Significations*, in the Opinion of those who first invented each of these Terms.

For they, in the Government of *Scotland* first us'd the Name of *Whig*, which they apply'd to those, by them esteem'd *ENTHUSIASTS*, who generally kept their Meetings in the Fields, and their common Food was *SOUR-MILK*; and from that sort of Diet were called *WHIGS*: For *Whig* in *Scotland* signifies *SOUR-MILK* or *SOUR-WHEY*.

The Word *TORY* was first used by the Protestants in *Ireland*, and by them intended to signify, *those Irish common Robbers and Murderers, who stood out-law'd for Robbery and Murder*.

But now the Terms *TORY* and *WHIG* are own'd and glory'd in; but then it is under those agreeable Expositions, which each Side give to their *PARTY-NAME*.

And of *TORIES*, there are two Sorts, (*viz.*) An *HANOVERIAN-TORY*, and a *JACOBITE-TORY*.

And *JACOBITE TORIES* are again subdivided into the *NON-JURORS*, and their *TRUE Friends*, but our *FALLEST Brethren*, and most dangerous Enemies the *SWEARING CONFORMING JACOBITE TORIES*.

An *Hanoverian Tory*, when describ'd by one who is proud of that Name, gives himself such an agreeable Description as this, (*viz.*)

' An *Hanoverian Tory* is for the Doctrines and Discipline of the *CHURCH* of *ENGLAND*, as by Law Establish'd, in Opposition to Popery, and all Protestant Dissenters; he is always true to Monarchy, and faithful to Her present Majesty, and for preserving all Her Legal Prerogatives, in Opposition to Tyranny and a Commonwealth; he is for Her Majesty's Descendants (if any) but for want of such, then for the House of *Hanover*, and the Protestant Succession, as by several Acts of Parliament it now stands settled, in Opposition to the Pretender, whom he believes now to be a Traytor, and by Act of Parliament justly attainted, for Trayterously Usurping the Stile and Title of King of *England*, &c. to which this *Tory* thinks he hath no manner of Right, having been

‘ justly excluded by those Laws which were absolutely necessary for the Preservation of the Church from Popery, and the State from Tyranny. This *Tory* thinks the Commands of the Crown ought never by Force to be resisted, but when all other Means are ineffectual, to preserve the Church or State, from that Destruction which an Arbitrary Prince may design for either ; but then this *Tory* thinks Resistance to be both lawful, and a Duty in the Subjects, who are sworn Subjects to the Laws, but not to the Arbitrary Will and Pleasure of his Prince.

‘ And this *Tory* doth believe that the Resistance us’d in 1688. to bring about that Happy Revolution, was both Lawful and necessary to preserve both our Religion, Liberties and Properties ; all which had been Arbitrarily invaded by King *James*, and against whose Invasions no Legal Redress could be had, because those Judges who should then have reliev’d us, were corrupted, and joyn’d with the then King, in being his most dangerous Instruments of his Arbitrary Power, by wresting those very Laws which were design’d to defend us against any Illegal Attempts of the Crown ; and by their corrupt Judgments, made the Abuse of those Laws, subservient to the Arbitrary Incroachments then made BY the Crown.

‘ THIS *Tory* saith, That he is against prosecuting the Dissenters for their Non-Conformity, and that he is for allowing them a Liberty to worship God in that Way, which to themselves seem most agreeable to God’s Reveal’d Will-- But at the same time this *Tory* saith, he would secure both Church and State against those Dissenters, by excluding them by all Means proper, from enjoying any Places and Offices, Military, or Civil, of Profit, Honour, or considerable Publick-Trust.

Such a Description the *HANOVERIAN TORY* gives of himself, and this Description suits with the True Character of most of those *Whigs* who are profess’d Members of the Church of England.

‘ The *NON-JUROR JACOBITE TORIES* say, that their greatest Enemies must believe them *Sincere* : for (if they are mistaken) its their Misfortune to be so : because by *not complying* with the present Establishment, they are not only rendred Incapable of any Places, of Profit, Honour, or Trust ; but they are also subject, in strictness of Law, to pay double Taxes ; only their TRUE Friends, whose CONSCIENCES are Subservient



servient to their *INTEREST*, do relieve them, by undervaluing their Estates, so that in fact they (generally) pay no greater proportion than their Neighbours.

But the *SWEARING-CONFORMING-JACOBITE TORIES*, dare not give to the World *TRUE* Characters of themselves; neither will they give their *BEST FRIENDS* proper Opportunities, amongst themselves, to tell them *WHAT* they *REALLY* are—I mean, they will not seriously and often consider the *TRUE* State of their own Case, least their own *CONSCIENCES*, which whilst asleep do not disturb them, should, when awaken'd with Guilt, represent them to themselves to be the *MOST PERJUR'D TRACHEROUS*, and *HYPOCRITICAL TRAYTORS*, to God, their Queen and Country—A strong and repeated *CONVICTION*, of such terrible *GUILT*, might prevent any Accusation, Conviction, or Punishment from the Civil Magistrate: For many of them, probably, then would do as their Predecessor, the *GREATEST TRAYTOR*, once did—For tho' the Spirit of the Non-Jurors may bear their Infirmities in their Misfortunes, yet the *WOUNDED SPIRITS* of the Swearing Conforming Jacobites, upon repeated frightful *CONVICTIONS*, would beget in them such *HORRIBLE* Ideas of *GUILT* and *PUNISHMENT*, as none could bear—Tho' the Hanoverian Tory (as before) represented himself a true Friend to Church and State, yet he will not allow the Whig's (against whom he is prejudiced) to be Friends to either: Nor will the Whig be so charitable, as to believe that any, who profess themselves Tories, can be well affected to the present Establishment of the Crown or Kingdom; for the Whig saith, as a charge against all Tories, That,

A Modern *TORY*, either through Ignorance or Design, always promotes the Interest of the Pretender, and consequently of Popery and Slavery; and a *TORY* makes a great Noise in Swearing, Huzzaing and Drinking Healths for the Church, and too often to the Destruction of his own Health, Understanding and Morals.

The *TORY* damns all those who will not join with him in the same Excess of Riot, and all this in Pretence for the Church, notwithstanding he can't but know, if he doth rightly understand his Duty, as a Member of the Church  
of

of *England*, that the Church of *England* doth condemn such  
 Excess, and Uncharitableness, under no less Penalty than  
 Damnation. The *Whig* saith, That Vertue, and true Pra-  
 ctical Religion are, with the most Violent *Tories*, not the  
 least Signs of a TRUE SON of the CHURCH. The  
*Tory* will pretend to believe, and positively swears, that he  
 believes Her Majesty to be Lawful and Rightful QUEEN,  
 and yet denies those very Principles upon which She enjoys  
 the Crown. For the *Tory* pretends that Unlimited Passive  
 Obedience is due to the Crown, and that it is damnable to  
 resist upon any Account whatsoever; and yet HIS  
 ACTUAL Resistance forc'd King *James* to desert Three  
 Kingdoms. He doth often loudly assert the Descent of the  
 Crown to be Indefeasible, *Jure Divino*, and Hereditary to  
 the next in Blood; which false Notion would divest Her  
 present Majesty, and all the Protestant Line of their Suc-  
 cession, and give the Crown to the Trayterous POPISH  
 PRETENDER. The *Tory* falsely pretends a great Zeal  
 for the House of *Hanover*, and sticks not to swear to main-  
 tain that Interest; but contrary to such his Duty and Oath,  
 the whole Series of his Actions, relating to the Publick,  
 tend to destroy that Right which he swears to maintain, and  
 to promote that Interest which he hath sworn to oppose. But  
 especially in this, That the *Tory* is, (as the *Whig* saith) for  
 advancing the Interest of the House of *Bourbon*, in Opposi-  
 tion to that of the House of *Austria*; whereas, if he is ca-  
 pable of any Consideration, and Judgment, he can't but  
 know, that it is the true Interest of the House of *Austria*,  
 to be in perfect Friendship with *England*, and to secure the  
 Settlement of the Crown in the Protestant Line, in Op-  
 position to the Pretender, and all Popish Successors; be-  
 cause the House of *Austria* knows, that the Pretender, and  
 all the Popish Line, are intirely in the Interest of *France*;  
 and consequently, if ever this Nation become subject to any  
 of those Popish-Pretenders, *England* will soon after that, fall  
 into the French Ballance, and all Europe THEREUPON  
 become Slaves to *France*; BECAUSE all the HUMANE  
 Security that *England* can have FROM *France* against  
 the over-grown Power of *France*, is the OATH of the  
 French King and his Successors, AGAINST their Inte-  
 rest, that they will not make any Attempt upon *England*,  
 tho' they should have POWER and Opportunity to do  
 it, with all imaginable probability of Success.

‘ The *Whig* saith, if the *Tory* believes that **SUCH** a *Treaty*, and *Oath* from the *French*, is a much better **SECURITY**, against the *French* Power and Interest, than their **INCAPACITY** to hurt us, when that *Incapacity* is continued by such a *Treaty* with the House of *Austria*, as their own **INTEREST** and **PRESERVATION** would oblige them to keep. **SUCH** a strong **TORY-FAITH** and confidence in the *French*, if sincere, must argue, that the *Tory* wants Understanding. But if he be not sincere, the *Tory* must then design, nothing less than the total Subversion, not only of our Religion and Liberties, but the Enslaving all *Europe* besides; for the *Whig* believes, that all sensible *Tories* must know, That the *Liberties* of *Europe* will be very precarious, if e’er they are held during the good pleasure of *France*, in **COMPLIANCE** with his *Treaties*, **WHEN IN OPPOSITION** to his **INTEREST**.

‘ The *Tory* doth often rail at the *Dutch*, and declares he would be glad to see their Riches and Strength reduc’d; tho’ he can’t but know, that it was to their *Force and Friendship* we owe our present Establishment, both in Church and State, and that without such their Assistance, the Profession of our Religion would have been long e’re now made *Capital*, and *Papery* would have been rais’d upon the Ruins of our Church; and *Tyranny* would e’re now have rul’d over our Lives and Fortunes, instead of our present happy Constitution which secures us in both. And the *Tory* being such an Enemy to the *Dutch*, argues that therein he is both **UNGRATEFUL** and **FOOLISH**, because by that means, he is likewise an Enemy to his own Native Country, as well as to *Holland*, for if he doth but seriously consider the Condition and Circumstances of *Holland*, he would be soon convinc’d, that its *true Interest* to preserve *England* in its present Establishment, because they are sure, that if e’er *England* become subject to the *Pretender*, or any of the other Popish **CLAIMANTS** to our Crown, *England* (soon after that) would become either Slaves to, or in perfect Friendship with *France*, and then the *States* themselves would quickly after that fall a sacrifice to the *French* Ambition and Power.—But if the *Tory* is very sensible of this Danger of *Holland*, and yet desires it, then is he also a treacherous forsworn Enemy to our present Establishment, which upon Oath he hath most solemnly sworn to support and defend. The *Tory* pretends so much Charity for the *Dissenters*, as to allow them their Liberty of Worship, but by his often cursing and railing at them, its but just to think that the *Tory* would be very glad to see the *Dissenters* again subject to those wholesome Severities, wherewith their Ancestors, and some of themselves for ma-

ny Years, had been severely exercised. And notwithstanding the *Tory* can't accuse, or so much as justly suspect the *Dissenters*, as guilty of any Conspiracies against the Government, yet (in very opposition to those Men, for whom the *Dissenters* appear) he violently joins, in all Popular Elections, for those very Men, whose Interest he finds zealously solicited by the known, and profest Enemies of both Church and State: The **TORY DE-FACTO** Priest ( who believes her Majesty to be only *de facto* Queen ) hates the Protestant *Dissenters*, more for their non-compliance with the Modes and Ceremonies of the Church, than he doth the Vices of some of his own Party, tho' they are the most scandalous Breaches of all the Duties injoin'd, both by Law and Gospel.—This most uncharitable, and therefore unchristian Behaviour of this *Tory de facto* Priest, proves him, in such his Character, the Reverse to St. Paul, who tells the *Corinthians*, *I seek not YOURS, but YOU*; whereas this Covetous, Ambitious, and Fiery Disciple, by such his corrupt partiality, saith, *e contra*, *I seek not YOU, but YOURS*: For if you will give him, the *Dominion, Riches, Grandeur, and Independence on the State*, and a Power to Fleece the *Dissenters*, for their Non Conformity, his own Flock may THEN perish in the most notorious Breaches, of all **CHRISTIAN** Duties, without his endeavouring, by any *wholesome Severities, Civil or Spiritual, to reform them*. The *Tory's* falsely accuse the *Whig's* of being *Seditious*; whereas themselves, especially at all Popular Elections, prove themselves *to be so*, by their mutinous, and seditious Behaviour, towards all their opposers, nay even towards the very Magistrates of the Place, if those Magistrates, do in the most Civil manner imaginable, encourage the Electing of those whom the *Tory's* oppose. For properly speaking,

‘ **SEDITION** is the occasioning of some illegal and tumultuous Dissentions in the Multitude, against what is Legally transacting, or done. But their greatest and most **IMPUDENT** Instance of this kind was, in their **REBELLIOUS RIOTS**, upon, and after the Tryal of Dr. **SACHEVERELL**.

The **HANOVERIAN TORY** saith, that this Description of a *Tory*, is so very odious, that he should hate himself if he did believe himself to deserve that Character.

‘ A **WHIG** of the Church of England, in his Belief, Principles and Practices, is thus, or to this effect describ'd, by those who confess themselves to be such, *viz.*

‘ A **WHIG** doth believe that the present Establish'd Doctrines of the Church of England are agreeable to the Mind of God, revealed



vealed in the Holy Scriptures, and that the BEST Evidence Man can give, of his being a TRUE SON of THAT CHURCH, is to endeavour, in all sincerity to live up to the Practical Doctrines thereof. That the present Government of the Church (*under the Civil restriction upon any Incroachments*) is a very happy Establishment, and best suites the Genius of the English Nation.—And that the Clergy ought to be maintain'd in all their present Rights and Priviledges.—The WHIG doth confess that many of our Learned Bishops, and other dignify'd Clergy Men have, upon several occasions, judiciously defended OUR CHURCH, against all its Opponents; and have zealously asserted, and learnedly prov'd, from Reason, History, Law and Gospel, the JUSTICE of the REVOLUTION, and thereupon the Happiness of our Present Establishment; and in their Lives, they are great examples of Piety, and with an unwearied Diligence, discharge their Duty in their respective Diocesses. And the WHIG doth believe, that this Nation would soon become the Happiest People in the World, if all the Inferiour Clergy would follow their great Examples; but that it is our present Unhappiness, that many of the Inferiour Clergy, tho' they have abjur'd the PRETENDER, yet they (falsly) believe an Indefeasible, Hereditary, Jure Divino-Right of the Crown to be UNALTERABLE, by any Authority; for tho' they dare not, in plain Terms assert their Belief relating thereunto; *It being made High-Treason for any by Writing or Printing, to say, Her Majesty is not rightful Queen, or that the Pretender hath any Right to the Crown,* yet those *de Facto* Priests, in all Popular Elections demonstrate their Belief, by joining with Papists, and profess Jacobites, in opposing those, who upon all occasions, have appear'd most zealous against the Pretender. THIS most scandalous Behaviour of some of those Inferiour Clergy, in swearing to the Government, and seemingly praying for it, when the bent of their Actions tend to advance the contrary Interest; hath given SUCH Offence, as in some Persons of Quality to raise a DISTRUST of the Truth of the Christian Religion itself (as a Learned Prelate observes in his Speech at Dr. SACHEVERELL's Tryal.) But the WHIG saith that he doth not accuse all, or the Major part of the Inferiour Clergy, of such abominable Practices, for he doth know many, who are of a quite different Character, who sincerely swear to, and cordially pray for, and upon all occasions zealously promote, the present Establishment, in both Church and State.

‘ The *Whig* doth think it to be both the *Duty* and *Interest* of the Nation, that the *Revenues* of some of the Inferiour Clergy were so far enlarg’d, as to give them a more comfortable Subsistence, than at present they possess. But the *Whig* doth believe it to be both the *Duty* of the Clergy, and the *Interest* of the State, that the Clergy should be dependant upon the *Legislature*, in all their *SECULAR Interests*, and *POLITICAL Government*.

‘ The *Whig* doth confess, that there is an *ACTIVE* or *PASSIVE Obedience* due to the *SUPREAM POWER*, (*viz.*) the *LEGISLATURE*: And that there is an *Active Obedience* due to the *EXECUTIVE POWER*, (*viz.*) to the Prince, for the time being, in the *just Execution* of all our Laws wherewith the Prince is intrusted.

‘ But because those Terms, *Passive Obedience* and *Non-Resistance*, have caus’d many warm Disputes, and very *unnatural* Heats amongst the *Common People*, and this too often occasion’d for want of *Explaining* what each Party mean by those Words; I shall therefore, in this place, endeavour to give you the several Significations of those Terms, as they are *respectively* held by *TORIES* or *Whigs*.

‘ But herein I must *distinguish* between the *Hanoverian-Tories* and the *Jacobite-Tories*: For I doubt not but to prove (by a particular Example) that the *Hanoverian-Tories*, and the *Whigs*, look upon *Passive Obedience*, and *Non-Resistance*, to be a *Duty*, or not a *Duty*, as the *Circumstances of the Case* may differ.

‘ If the Parliament should pass an Act, which in its Execution should prove very prejudicial to the Subject, but not entirely destructive of the Constitution it self; in that Case, both the *Hanoverian-Tories* as well as *Whigs* do say, that Act of Parliament must be *actually Obedied*, or the Penalty thereby impos’d *Passively Submitted* to, and the proper Officers *not Resisted* in the Execution of those *Penalties*, how *severe* soever.

‘ But if ever this Nation should be so miserable, as to have an Arbitrary Prince, who by Proclamation should command all *Brewers, Bakers* and *Butchers* to deliver *without Money or Price*, to such Officers as should be appointed, a *Tenth Part* of what they should *respectively Brew, Bake*, or *Kill*: And in order thereunto, by that Proclamation, it should

‘ should be commanded to give due Notice to the Proper Officers ( for that purpose appointed ) when they *Brew’d*, *Bak’d*, or *Kill’d*; so that those Officers might know how to charge every *Brewer*, *Baker* and *Butcher* with their respective Tenth Part, so claim’d by Proclamation, in order to subsist both Army and Fleet. And in such Proclamation it should be declar’d, that in case any *Brewer*, *Baker*, or *Butcher*, or any other Person on their behalf, should refuse to deliver to those Officers their said respective Tenth Parts, that then those Officers might take the same by Force; and upon any Resistance, might use any Violence towards such as should oppose them.

‘ Both the *Whigs* and the *Hanoverian-Tories*, in this case, say, That those Officers, by that Proclamation, *not* having a *Legal Power* to seize such *Beer*, *Bread* and *Flesh*; they may therefore be resisted as so many *Robbers*, and *THAT RESISTANCE*, in this Kingdom, is justifiable, by the Laws both of God and Man.

‘ But the *Jacobite-Tories* pretend to believe, that even in that case, in resisting, you do resist the Ordinance of God, and for the same shall receive to your selves *Damnation* in the next World, and by Law ought to be condemn’d as Rebels in this.

‘ This *Jacobite-Tory* Non-Resistance, or Passive Obedience, destroys all Property, and makes the Subjects *Slaves*.

‘ One of their most Famous Doctors, from the 13th of the *Romans*, ver. 1, 2. preaching against Resistance of the Prince in any case whatsoever, saith, That if the King should, by his Royal Commands, execute the greatest Violence upon either our Persons or Estates, our Duty was to submit by *Prayers* and *Tears*; first to God Almighty, to turn the Wrath of his Vicegerent from his Servants, and by humble Intreaty to beg his Majesty’s Grace and Pardon; But to lift up the Hand against the Lord’s anointed, or resist the Evil of Punishment he thought fit to inflict; this were a Crime unpardonable either before God or Man, and a Crime (saith that Reverend Doctor) which we bless God the very Principles of our Ever-Loyal Mother [the Church of *England*] abhors and detests. One Hundred such False and Flattering Court-Doctrines might be produced.

‘ But notwithstanding such Doctrines were formerly preach’d, and by some now pretended to be always a Du-

ty; yet in Fact those False Prophets, and their Disciples heretofore, were the most forward to resist King James in his Arbitrary Government. And even now the *Jacobite Tory*, who justifies such an Obedience to be a Duty, is so far from being *Passive*, in permitting what is Arbitrarily done, that he will violently resist the very *Legal* Commands of the Magistrate, when that Magistrate's Authority thwarts the *Jacobites* Inclination and Interest.

The *Tories* pretend to be the only *True Loyalists*; but not One in Twenty know what Loyalty is. For in its true Signification,

*Loyalty is that Duty which the Subject owes to the Sovereign; and that Duty (in this Kingdom) is owing from the Subject, which the Laws (and not the Arbitrary Will of the Prince) command to be paid to the Prince.*

So that whosoever obeys his Sovereign in all his Legal Commands, and promotes his Prince's True Interest, in every thing consistent with the Good of the Publick, that very Subject is then a *True Loyallist*.

But *Jacobite Tory Loyalty*, is the Obedience of his Sovereign, Actively or Passively, in all his Commands: Because (as those *Jacobites* pretend) Resistance in any case whatsoever, is *resisting the Ordinance of God*.

The *Whig* doth believe, That King James, in refusing to govern by our Laws, and assuming an Arbitrary Power, did thereby Virtually Renounce, or Abdicate the Legal Government, and the *Legal Throne* did thereby become vacant. And that the Settlement of the Crown in 1688. and afterwards, setting aside the *Hereditary* Descent thereof, was what in Justice and Prudence ought to have been done, as absolutely necessary to preserve both Church and State: And that Her present Majesty, who now claims, under that Settlement, hath as good Right to the Throne, as any of Her Ancestors ever had to possess the same.

The *Whig* thinks that the Pretender, (whether the Lawfully Begotten Son of King James or no) hath no Right to the Crown, but now stands in Justice an Attainted Traytor, for presuming to take upon himself the Stile and Title of King of England, &c. from which; by proper Authority he had been justly excluded.

The *Whig* thinks it to be both a Christian Duty in the Legislature, and also their Political Interest, to allow a Liberty of Conscience to all Protestant Dissenters. The *Whig* doth willingly join with the Protestant Dissenters,

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in chusing Moderate Church-Men. The *Whig* doth confess, that if any Dissenter doth believe it unlawful to take the Sacrament according to the Establish'd Form of the Church of *England*, and nevertheless that very Man doth therein conform, for a Place of Profit, or any other Secular Inducement (whilst under the Belief of its being unlawful) then that very Man, is therein a Criminal Occasional Conformist: And the *Whig* doth believe that Man also to be a Criminal Occasional Conformist, who takes the Sacrament *meerly* as a *Secular* Qualification for a Place, without any Sense of the Duty thereby imply'd. The *Whig* doth think, that those pretended Members of the Church of *England*, whose common Arguments for the Church, are their Drunken Healths, and their *Reviling* and *Cursing* all who are not of that Communion, are a great *Scandal* to that very Church; and that it is the Duty of those, who are vested with the Church Discipline, upon due Information thereof given, to expel such Scandalous Members, how much soever their Secular Interest may be thereby weakned. And those Divines, who shall neglect their Duty therein, lest their Profit might be thereby lessen'd; by such Neglect, do plainly shew, that they are *more zealous to Fleece, than Feed their Flock*.

I have herein given a large Account of the Principles and Practices of a *Whig*, as the *Whigs* describe themselves: But the Character which the *Tory* gives of a *Whig* is quite different from this Description. For the *Tory* saith, That

A *Whig* is of Commonwealth Principles, and against the Establish'd Doctrines and Discipline of the Church of *England*; and if thereunto he doth at any time conform, it is only *Occasional*, for some Place or Secular Advantage: And that the *Whig* (as the *Tories* say) doth always prefer the Dissenters Interest before that of the Establish'd Church. That the *Whig* hath a great Kindness for the *Dutch*, and is at all times for promoting their Power and Interest before our own; because he hopes, by their means, to settle their Form of Government both in Church and State, upon the Ruines of our own.

These, and the like *Black Articles*, are drawn up in several *Tory-Papers* against the *Whigs*, but (as the *Whigs* say) without the least Colour of Truth.

Now forasmuch as the *Hanoverian-Tories* deny the Charge, wherein the *Whigs* accuse them of being for the *Pretender*; And the *Whigs* also deny that Accusation against them, of being Enemies to both *Church* and *State*.

Let all of us, who are *intentionally* against *Popery* and *Slavery*, be no longer thus uncharitably divided by those (*intelligible*) Terms of *Whig* and *Tory*, *High-Church* and *Low-Church*; but let us both unite against those Enemies to us both, who now *foment*, and take great Pleasure in our unnatural Heats amongst our selves: And we shall be soon made sensible of our common Danger, if we do but seriously consider the Principles and Practices of our Common Enemies, whose seeming present Affections for one Party, is only to make them Instrumental in destroying the other; and then our Enemies know that they themselves will be the better able to ruine us both.

The *Common Adversaries* I would caution against, are the *Papists*, and all those in that Interest; and tho' the Numbers of our *Papists*, and their own *Personal Interests*, abstracted from their Assistants, are very *Contemptible*; for our *Papists* are not thought to be above the *Two Hundredth Part* of the Kingdom.

But if you will consider the *Papists*, in Conjunction with all the *Non-Jurors* who are *Protestants*, and their more serviceable Friends, but our *most Dangerous Enemies*, the *Swearing Conforming Jacobites*, and to all those being added, all others, who join with the *Jacobites* at Elections; tho' these last are, in Truth, *Intentionally* against the *Pretender* and *Popery*, but nevertheless join with the *Papists*, not only at Popular Elections, but also in railing against all those call'd *Whigs* or *Low Churchmen*; then you must own their Numbers, and Strength, are very Great and Formidable.

I would not be thought to charge all Men, who now rail at the *Whigs*, and join with the *Papists*, at Popular Elections, with a *Design* of bringing in *Popery* and the *Pretender*: No, I am Morally sure, *more than five Parts in Six* of all those *Protestants* call'd *Tories*, are *Intentionally* against the *Pretender*; and (if ever he land upon us) *Those Hanoverian-Tories*, will be some of the first in the Field against him.

But notwithstanding they do not *Intend* to bring in the *Pretender*, yet in Fact they (ignorantly) *Serve* and *Promote* his Interest; by joining with *Non-Jurors*, *Papists* and *Jacobites*, in *Opposing* those *Gentlemen's Elections*; who now are,  
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and ever were, most Cordial and Zealous against the Pretender, and all his Abettors.

Every Man of Observation, can, within his own Knowledge, give a Thousand Melancholy Instances, *where Men take Measures, which naturally tend to an End, which End they never Intend should be effected: I mean, in the greatest Concern in the World, the Salvation of Mens Souls.*

Ask any Man who pretends to believe Reveal'd Religion, *but lives in Contradiction to its Principles*, whether he doth Intend to be Eternally Damn'd? And to be sure he will say, That he doth not Intend it; and it's probable not a few will Rashly Swear to it too. But then if you tell those People, that whosoever takes those Measures, which, in their own Nature, do tend to an End, may be said in a Moral Sense, to Intend that End it self: And consequently they who live in Such Sins as Reveal'd Religion, tells us, lead to Destruction; may justly be said (in a Moral Sense) to Design their own Eternal Destruction.

Whosoever gives another Poyson, tho' but with a Design to make him sick, yet if that Dose, in its own Nature, was sufficient to destroy the other; the Person giving the same, shall answer the Charge as a Murderer, as much as if he did really Intend the Murder it self.

And now to apply it to our present Case: Those People, who do industriously promote our Unnatural Divisions, by falsely accusing all the Dissenters and Moderate Churchmen with a Design to ruin both Church and State, may thereby intend only the carrying their Elections, or some other Design, which doth not immediately promote the Pretender's Interest; but the Breaches, they have thereby made between Protestants, may become so wide, as to give Popery and Tyranny an Opportunity to enter through those Breaches; which some who made them, would gladly stop, when it is too late, and not within their Power to do it.

I wish our sad Experience may not find, that they (who have politically encourag'd those Divisions, for private Ends) are like unto Young Conjurors, who sometime raise that Devil which they can't suppress, and so what they themselves have rais'd, become their own Destruction.

Soon after the Discovery of the Popish Plot, in 1678. the late Archbishop Tillotson, the then Bishop of Lincoln, the now Bishop of Salisbury, and many other Eminent Divines thought, That the best Argument which could be publish'd, to convince the Nation of the Danger of a Popish Successor,

*would*

would be, to set forth those Bloody Doctrines of that Church, and those Inhumane, and most Barbarous and Cruel Massacres and Conspiracies, which had sprung from those Doctrines.

Whereupon those Great Advocates for our Church against Popery, caus'd several Discourses to be then publish'd upon those Subjects.

Dr. Barlow (the then Bishop of Lincoln) expos'd the Tyranny and Cruelty of the Roman Church, in Two Discourses, wherein he prov'd,

' First, That by the Decrees, Canons, and Learned Doctors of that Church, the Pope claim'd a Power of deposing Kings and Princes, and disposing of their Countries.

' Secondly, That it was an Indispensible Duty on all Princes, Priests and People, to extirpate Hereticks; of which Protestants were by them thought the most dangerous. And that the Massacring of Protestants, tho' attended with the most aggravating Circumstances of Treachery and Cruelty, was an Action in it self so very Meritorious, that the Actors therein, might from thence hope for a Reward, of an extraordinary Degree of Glory in the next World.

' But Popery is now so misrepresented, by some called Protestants, that many Thousands of the vulgar Protestants believe it to be much better than Presbytery; and often say, that they would rather be Papists than Presbyterians, tho' they know the Principles of neither.

' Therefore I think it may be of great Service, at this time, to abstract some of the before-mention'd Learned Discourses against Popery; wherein it will appear,

' First, What Power and Authority the Pope claims over all Princes and States.

' Secondly, That every Popish Prince is, by the Principles of his Religion, and an express Oath, oblig'd to destroy all his Protestant Subjects when he hath a Power, and believes it to be his Interest so to do.

' Thirdly, That the Destruction of Protestants as Hereticks, is an Action which (in Papists Opinion) shall be rewarded by God with an extraordinary Degree of Glory in Heaven.

' In this is fulfilled, what our Blessed Lord foretold his Disciples: the then Representatives of the Christian Church: That the time would come, when they who kill'd; him should think they did God good Service, John 16. 2.

' And



‘ And *First*, as to the Pope’s *Supremacy* and the Priests *Independency*: It is ( *falsly* ) pretended by the *Roman Church*, That

‘ All Emperors and Kings are the Pope’s Subjects.

‘ *Secondly*, That Emperors and Kings may be deposed by the Pope for Heresy, or any other Crime which the Pope thinks deserves it.

‘ *Thirdly*, That the Pope hath Power in the whole World, in both Spirituall and Temporals; and his Temporal Power he hath in a more Worthy, Superiour, and perfect manner than Secular Princes.

‘ *Fourthly*, That Statutes made by Laymen do not bind the Clergy.

‘ *Fifthly*, That the Pope is *Vicar* of GOD, and prefer’d before all Powers, as GOD Himself, and every Creature is subject to him.

‘ *Sixthly*, That it is necessary to Salvation to be subject to the Pope; and that he who affirms the contrary is *no Christian*. Vide Bishop Barlow’s *Popish Principles pernicious to Protestant Princes*, p. 26.

‘ But an Eminent Doctor of the *Roman Church* goes much further, and saith, That ( not only the Pope, but ) the Priest excels the King as much as a Man excels a Beast: And that he who prefers the King before the Priest, he therein prefers the Creature before the Creator, *ibid.* 27.

‘ Here is that *High-Church Doctrine* whereunto our Enemies would subject us.

‘ By their Canons the Pope may excommunicate and depose Kings, and absolve their Subjects from their Allegiance, *ibid.* 33.

‘ And if any Subjects defend their King, when so excommunicated and deposed, they are ( by this Doctrine ) guilty of a Damnable Sin, *ibid.* 37.

The *Papists* have a thousand times falsly accus’d the *Presbyterians* of the Murder of King Charles I. and of late Years that False Charge hath been very *industriously* repeated. But that Learned Bishop Barlow, in his before-mention’d Discourse, proves that the Priests and Jesuits in *England*, by Order of the Pope and the Doctors of the *Sorbonne* at *Paris*, did industriously endeavour to get that Unfortunate Prince murder’d. For that Learned Bishop informs us,

That the Jesuits and other *Romish* Priests, in and about *London* in 1648. before that King’s Murder, sent the State of the then  
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Kingdom of England to the Doctors of the Sorbonne at Paris, to know whether it would be for the Interest of the Roman Church, to procure that Unfortunate Prince's Death. That Question was, by the Sorbonne, transmitted to Rome, and from thence sent back to the Sorbonne: And by the Court of Rome, and the Sorbonne at Paris, it was resolv'd that the Death of that King would be for the Benefit of the Church of Rome. And therefore all the Romish Priests and Jesuits in England should use their utmost Interest to have that Prince put to Death, *ibid.* 73.

But it appears that long before the Civil Wars, That the Jesuits in England had a Design to murder, both King Charles I. and also Archbishop Laud; and that Design of theirs was then discover'd, by a Person of Quality in Holland, to our then Ambassador at the Hague, and by him transmitted to Archbishop Laud; in whose Library (after his Death) this Original Discovery was found, and in 1678. reprinted under this Title,

*The Grand Designs of the Papists in the Reign of King Charles I.* where you may see a full Discovery of that Matter, Bishop Barlow's, &c. 72.

By the Popish Canons, and their approv'd and receiv'd Laws, no Secular Prince may require any Oath of Allegiance of any of the Clergy, or any Ecclesiastical Person: Nor are the Clergy permitted (by those Canons) to take any such Oath. And if any Clergy Man should take any such Oath, it is declar'd to be null and void, *ibid.* p. 93.

It is held by the Roman Church, That the Pope can dispense with both the Law and the Gospel, *ibid.* p. 95.

All Laymen are excommunicated, if they lay any Tax upon the Clergy, *ibid.* p. 100.

All Magistrates, who interpose in Judicatures against Ecclesiastical Persons in any Criminal Causes whatsoever, tho' for Murder, or High-Treason, are to be excommunicated, *ibid.* p. 104.

All Secular Magistrates are, at Rome, every Year solemnly anathematiz'd, and curs'd, who call any Ecclesiastical Person to their Tribunals, &c. or any way molest them, directly or indirectly, *ibid.* p. 105.

It is a constantly approv'd, and receiv'd Doctrine at Rome, that the Clergy, and all Ecclesiasticks, are none of the King's Subjects, *ibid.* 107.

By the Canon Law, the Empire is not Superior, but Subject to the Priest; and the Emperor himself is bound to Obey the Priest, *ibid.* p. 108.

And that the *Pope's* Power, is Seven Thousand Seven Hundred and Forty Four times greater than the *Emperor's*, *ibid.* p. 109.

By the *Romish* Decrees, No Faith is to be kept with *Hereticks*, *ibid.* 113.

Secondly, That all *Popish* Princes are oblig'd (when they are able, and it's their Interest) to destroy their *Protestant* Subjects as *Hereticks*.

All Princes are compell'd to take an Oath, to expel their *Heretick* Subjects, and that Prince who refuseth so to do it, is to be excommunicated, and his Kingdom given to another, *ibid.* p. 44.

And if any Prince take an Oath to keep his Faith, and promis'd Protection to his *Protestant* Subjects, that Oath is void, because no Faith must be kept with *Hereticks*, *ibid.* p. 113.

All Inferiour Powers, Ecclesiastical as well as Civil, are by Oath oblig'd by the *Lateran* Council, Anno 1215. to destroy all *Hereticks*.

And lest any *Roman Catholics*, from the Light of Nature, should imagine the Destruction of *Protestants* to be unlawful,—

They are taught, That the Decrees of the *Popes*, and *Councils*, are guided by the *Infallible Spirit of God*, and therefore they must give an absolute Obedience, to all such Commands, and Decrees of their Church, without debating, or doubting of their Justice or Legality. They are not to dispute, but readily execute those Decrees and Commands, tho' they are contrary to their private Judgments and Senses too; yet they must reject their Reason, and the very Evidence of their Senses, and captivate all to the Obedience of the Church: For amongst the Directions, and Rules given them, that they must believe, as the Church believes. These are Two, (*viz*)

' First, They are to reject and remove all their own proper Judgments, and always have a prepar'd and ready Mind to obey the Church.

' Secondly, That they may be always altogether unanimous, and conformable with the *Catholic Church*: If she define any thing to be *Black*, which our Eyes see to be *White*, we are in like manner bound to acknowledge, that it is *Black*. Vide Bishop *Barlow's* Preface to the *Powder-Plot*, p. 27, 30.

These are Two of the Rules taught by the Founder of the *Jesuits*; and by the *Pope*, in 1548. approv'd of, as full of Piety and Sanctity; and the *Pope* exhorts all *Roman Catholics*, of

*both Sexes, and all Countries, to be instructed by those Principles, and to use them. Vide the said Preface, p. 28.*

Now that *Romish* Princes, did not think themselves bound by their Oaths to their *Protestant* Subjects, may be prov'd by many Instances; of which I shall herein only mention Five.

First, *Charles* the IXth of *France*, by many Oaths, oblig'd himself to protect his *Protestant* Subjects in the Free Exercise of their Religion; and to make his *Protestant* Subjects believe that he was very sincere in such Oaths, that Prince did often punish with great Severity those *Papists*, who did disturb the *Protestants* in their Worship, and at the same time declar'd, to those whom he made privy to his then intended Massacre, that he did this, only to beget in the *Protestants* the greater Confidence; so that he might get the most considerable of them together at *Paris*, at the then intended Marriage of the King of *Navarre* (then the Head of the *Protestant* Interest in *France*) with his Sister: And when the *Protestants*, upon that Solemn Occasion, were at *Paris*, that he might then have the better Opportunity to destroy them; which that King of *France* did accordingly, on *St. Bartholomew's-Day* in 1572. When, and soon after, in all *France*, there were about One Hundred Thousand *Protestants* destroy'd, only for being *Protestants*.

That very King of *France*, the very next Day after that Bloody Massacre, writ to Queen *Elizabeth*, and some other *Protestant* Powers, that the said Massacre was contriv'd by the *Guisan* Faction (then very powerful in *France*) not only to destroy the *Protestants*, but also for his own Ruin, his Queen, and the Queen-Mother, in order to make the then Duke of *Guise* King of *France*. But the very next Day after that, the King publish'd a Declaration contradictory to the former; wherein he justify'd that Massacre, as done by his own express Order, to preserve himself from (a pretended) Plot of the *Protestants*, for the Destruction of the whole Royal Family; and to give Countenance to such a (false) Suggestion, Witnesses were suborn'd to swear, that there had been such a Conspiracy, and thereupon several *Protestants* were Unjustly and Falsly Accus'd and Condemn'd.

It is observ'd, by that Learned Prelate the Bishop of *Sarum*, who hath writ a particular History of that Massacre, that *Charles* the IXth a little before his Death, appear'd to be mighty melancholy, and inwardly tormented with the Horror of a guilty Conscience, which the Effusion of so much Blood, in that Massacre, did justly raise in him: For he was often troubled for that



what Fact, to such a Degree, as he was frequently heard to say, *Ah! my Poor Subjects, what had you done, but I was forc'd to it.* The strange manner of his Death, look'd like a Signal Judgment from Heaven for that Bloody Day; for after a long Sickness, which was believ'd to be the effect of a lent Poyson, given him by the Queen-Mother, Blood not only came through all the Conduits of his Body, but through the very Pores; so that he was sometimes found all bath'd in his own Blood. *And he who had made his Kingdom swim with Blood, dy'd thus wallowing in his own.*

And that Great Author farther observes, That the Duke of *Anjou*, the then *French King's* Brother, and afterwards himself became King *Henry* the Third of *France*, was made privy to that Massacre, and that the then Duke of *Guise*, was the Principal Instrument thereof.

And that the Room, in which that Massacre was first projected, was the Council Chamber of *Blois*, where Sixteen Years after, the Duke of *Guise* himself, was kill'd by that very King *Henry* the III'd's Orders. And that Massacre was more fully concluded, in that Chamber of *St. Clou*, where the same King *Henry* the III'd was murder'd by a *Dominican*.

Thus God's just Judgments were writ, in the Blood of those Three Princes, who were deeply tainted with the Guilt of that most Treacherous, Bloody and Cruel Massacre.

Secondly, *Mary* Queen of *Scotland*, Mother to our King *James I.* took an Oath to protect her Protestant Subjects, in the Free Exercise of their Religion. And when many of her Nobility (upon her Breach of that Oath) attended her, representing such her Breaches of Faith, that Queen is said to have answer'd, to this Effect, (*viz.*) *That she did not think her self in Conscience bound to keep that Oath which she had taken to protect Heresy.* Whereupon those Lords then reply'd, That if her Majesty thought her self not bound by the Obligation of her Oath, to protect her Subjects, then her Subjects look'd upon themselves no longer bound by their Oaths of Allegiance to her Majesty; and those Lords then declar'd, *That they would take the best Measures they could for their own Security.* And so forc'd the Queen to fly into *England*.

Thirdly, The Popish Queen *Mary* was set upon the Throne, by the *Suffolk Gospellers*, who first oblig'd that Princess to promise them the Free Exercise of their Religion, and then they would endeavour to set her upon the Throne. Queen *Mary* accordingly did, in a most Solemn Manner, give them Assurances, that they should enjoy their Religion: But after (by their Means) she had routed her Rival, that Popish Queen did,

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in a most Barbarous and Ungrateful Manner, punish those Gossellers for their Religion only, who had set her upon the Throne.

Fourthly, The now King of France was faithfully serv'd in his Minority, by the Protestants of France, and principally, thro' their Assistants, his Competitor was routed; and to those Protestants, by Solemn Edicts, a Free Exercise of their Religion was promis'd: *But how well those Edicts have been kept, the many Thousand banish'd Protestants are the best Judges.*

Fifthly, The late King James was oblig'd, by his Coronation Oath, to preserve both our Church and State; but how arbitrarily he invaded both, is so fresh and well known, that I think it needless to mention the Particulars of his Arbitrary Power, both in relation to Church and State.

That Papists look upon themselves oblig'd to destroy the Protestants, appears by the many Instances, of raising Romish Armies, by the Authority of the Church of Rome, for the Extirpation of Hereticks. *Vide Bishop Barlow's Preface to the Powder-Plot, p. 2, 3.*

Archbishop Usher proves, from Popish Authors, that in France only, within 36 Years, *One Hundred Four Thousand Seven Hundred Forty and Seven, were inhumanely murdered meerly upon account of their Religion, ibid. p. 3.*

And Popish Authors confess, That within Sixty Years in France, no less than 142990 other Protestants were destroy'd, by Order of the Court of Rome, only for being Protestants, *ibid.*

The Pope, and all the Cardinals at Rome, were so well pleas'd with the News of the before-mention'd Parisian Massacre, that in a most solemn Procession they made great Rejoycings for the same: And the Pope order'd a lively Representation thereof, to be woven in Tapistry Hangings, and those Hangings were then hung up in the Pope's Chapel, where they still remain; and the Pope thank'd that French King for that Massacre, and commanded him to proceed, and to destroy the Protestants Root and Branch. *Vide Bishop Burnet's History of that Massacre.*

All the Gunpowder Traytors, who were seiz'd, did confess, that they undertook that Design, *meerly for the Advancement of their Religion.* And those Gunpowder Traytors did endeavour (as much as in them lay) *to engage the God of Love and Mercy in that most Unmerciful and Hateful Design;* for they made daily Prayers to him to prosper that Undertaking: And upon their first entring into that Dreadful Conspiracy, they call'd upon that God, of tender Compassion, to be a Witness, and (as themselves falsely thought) an Approver thereof. For the First and Principal



cipal Actors in that Treason, upon their first Admission, took a most Solemn Oath in these Words, (*viz.*)

‘ **YOU** shall swear, by the Blessed Trinity, and by the Sacrament, which you now purpose to receive, never to disclose, directly or indirectly, by Word or Circumstance, the Matter that shall be propos’d to you to keep secret; nor desist from the Execution thereof, until the rest shall give you Leave.

And thereupon they took the Sacrament accordingly.

There is one thing relating to that Gunpowder Treason, which is not generally known, which is this, (*viz.*)

Those Traytors had actually *Printed* a Proclamation, in the Name of the then Princess *Elizabeth*, (afterwards Mother to the present Princess *Sophia* of *Hanover*) who was King *James’s* Eldest Daughter, whom those Traytors had a Design to make Queen, by destroying her Two Brothers (*viz.*) Prince *Henry* and Prince *Charles*, afterwards King *Charles I.* And in that very Proclamation, those Traytors had charg’d the (then call’d) Puritans, with that Treason of blowing up King, Lords, and Commons. And thereupon those Popish Traytors would have endeavour’d to have set the Common People upon murdering those Puritans, who were in and about *London*. And those Bloody Conspirators had great Hopes of effecting that Treacherous Design, because those Puritans were then universally hated, both by King *James* and all then in Power. And so those Cruel Traytors had a Villainous Design of transferring (the Charge of) their own Guilt to the Puritans, in order to murder those Puritans, who had upon all Occasions appear’d the most zealous against Popery.

King *James* had a very great Hatred against those Puritans, upon this particular Occasion, (*viz.*)

In the second Year of his Reign, about two Years before that Plot, those Puritans had rais’d a Report, That the King did intend to grant a Toleration to the Papists. This Report gain’d, in the People such Credit, as made the King very uneasy. Whereupon his then Majesty, before his Privy Council, in a most solemn manner deny’d that Charge, and then declar’d, he would spend the last Drop of his Blood, rather than grant such a Toleration: And that King did then imprecate in the most Solemn manner, any of his Posterity who should turn Papists. Vide *Crooke*, *James* in the second Year of that Reign, p. 37.

Dr. *Foulis*, in his Treatise of *Romish* Treasons, doth particularly mention several Gentlemen, who had seen and read that above-

above-mention'd Proclamation, wherein the Puritans were charg'd with that Treason. And that Doctor, (who declares himself an Enemy to the Puritans) doth say, *That those Puritans were so very bad that any such Charge against them would have easily gain'd Credit.* Vide Dr. Foulis *Romish Treasons*, p. 508.

And *Faux*, who was to have fir'd that Gunpowder, did confess, that they had prepar'd a Proclamation in the Name of the *Lady Elizabeth*, (whom they did intend to make Queen, by destroying her two Brothers) which was to have been publish'd soon after the Blow was given.

There were *Eight* Persons (besides *Father Garnett* the then Provincial of the Jesuits) who were try'd in *London* for that Treason; and at their Tryals, there were produc'd against them the *Voluntary Confessions* of every one of those Traytors, and neither at their Tryals, or at any time before, or after, or at their Executions, did any one of them pretend, that they were drawn into that Conspiracy by the Lord *Cecil*, (then Prime Minister of State) but all of them confess'd, that they entred into that Conspiracy, out of pure Zeal for their Religion; and that whilst they were projecting that Design, they did often please themselves to think, that their Enemies [the KING, LORDS, and COMMONS] should all be destroyed in that very House, [the HOUSE of LORDS;] where several severe Laws had been Enacted against their Religion.

King *James* perceiving that every one of these Traytors were, by their Religion, induc'd to prosecute that Treason, his Majesty did therefore, in his then Speech to his Parliament, say,

‘ **T**HAT no other Sect of Hereticks, not excepting *Turk*,  
 ‘ *Jew*, or *Pagan*, no, not those of *Calicute*, who adore the  
 ‘ Devil himself, did ever maintain, from the Grounds of their  
 ‘ Religion, that it was Lawful, or rather Meritorious, (as the  
 ‘ *Roman Catholicks* call it) to murder Princes, or People, for  
 ‘ Quarrels of Religion. And although particular Men, of all  
 ‘ Professions of Religion, have been some Thieves, some Mur-  
 ‘ derers, some Traytors; yet ever, when they came to their  
 ‘ End and just Punishment, they confess'd their Fault to be in  
 ‘ their Nature, and not in their Religion, the *Roman Catholicks*  
 ‘ only excepted. Vide *Barlow's Powder Plot*, p. 10.

In the Year 1662. An Impudent Jesuit printed an Almanack, wherein he said, *That the Gunpowder-Plot was more than suspected to be a Contrivance of Cecil*, (at the time of that Plot, Earl of *Salisbury*) to make *Roman Catholicks* odious. Bishop *Barlow's* Preface to that Plot, p. 9.

And

And I have lately met with some Divines, Gentlemen; and Physicians, whom I knew to be averſe to the Popiſh Intereſt, and yet declared that they believ'd that Lord Salisbury to be a Con-  
triver of that Plot.

I have often wondred, how any Proteſtant could be ſo impoſed upon, to take the groundleſs and impudent Aſſertion, of Jeſuits, or other Popiſh Authors; for ſuch evident Untruths in Matters of Fact, againſt the voluntary Confeſſions of all the Conſpirators, and thereupon the Declaration, and Statutes paſt by King, Lords and Commons, many of which Lords and Commons, were Ear-Witneſſes of thoſe very Confeſſions; who did therefore paſs an Act, That the Fifth of November, on which Day that Devilish Plot was diſcover'd, ſhould thenceforth be Annually obſerv'd, and that very Act of Parliament, was (every Year on that Day) to be read in all Pariſh Churches.

Now ſeeing this Diſcourſe may, probably, fall into the hands of ſome, who have never read a partiſular Account of that Diſcovery, I ſhall therefore (from the beſt Authors) give a Brief Account thereof.

The then Lord Mounteagle had a Siſter marry'd to Mr. Habington of Worceſterſhire, a Zealous Roman Catholick, at whoſe Houſe that Plot was oſten in Conſultation, and that Lady (being alſo a very Zealous Papiſt, and an Affectionate Siſter) was privy thereunto. Whereupon that Gentlewoman was reſolv'd, to ſave her ſaid Brother from being therein deſtroy'd; and in order thereunto, cauſ'd a Letter to be writ to him, about Ten Days before that intended Execution, which Letter was as followeth.

My LORD,

OUT of Love I bear to ſome of your Friends, I have a Care of your Preservation. I therefore would adviſe you, as you tender your Life, to deviſe ſome Excuse to ſhift off your Attendance at this Parliament: For God and Man have concurr'd, to puniſh the Wickedneſs of this Time. And think not ſlightly of this Adverſement, but retire your ſelf to your Country, where you may expect the Event in Safety. For tho' there be no Appearance of any Stir, yet, I ſay, they ſhall receive a Terrible Blow this Parliament, and yet ſhall not ſee who hurt them. This Council is not to be condemn'd, becauſe it may do you good, and can do you no Harm: For the Danger is paſt as ſoon as you have burn'd this Letter. And I hope God will give you the Grace, to make good Uſe of it. To whoſe Holy Protection I commend you.

This Letter was without *Date* or Subscription, and the Hand in which it was written was hardly legible, and the Contents of it so perplext, that the Lord Mounteagle knew as little what to make of it, as whence it came. For this Note, or Letter was, in the Night-time, deliver'd into the hands of one of the Lord Mounteagle's Servants, as he was going in the Streets, with a strict Charge, that he should immediately deliver the same *into his Lord's own hands*, which that Servant did accordingly. And that Lord, after he was assist'd by one of his Gentlemen, in the reading of that almost illegible Letter, perceiving that it respected more than himself, his Lordship therefore, that Night (tho' late) carry'd the same to the then Earl of Salisbury, giving his Lordship a particular Account how he receiv'd that Letter.

The Earl of Salisbury did communicate that Letter to several of the Privy-Council, and amongst them it was resolv'd to shew the same to his then Majesty, as soon as he came to London, which was not till the then next *Thursday*, before that Parliament was to have met, on the *Tuesday* following.

On *Friday*, the Second of that *November*, the next Day after the King's Return from Hunting, the Earl presented him with the Letter, and told his Majesty how it came to his Hands. After the first reading of it, the King made a Pause, and then reading it again, said, That there seem'd to be somewhat in it Extraordinary, and what by no means ought to be neglected. The Earl reply'd, That it seem'd to him to be written by a Fool, or a Madman; for who else could be guilty of saying, *The Danger is past as soon as you have burnt the Letter? For what Danger could there be in that, which the burning the Letter would put an End to?*

But the King considering the Smartness of the Stile, and withal what was said before, *That they should receive a Terrible Blow, and yet should not see who should hurt them*, concluded, that the Danger must be sudden, and from the blowing up of Gunpowder. And thereupon the Lord Chamberlain was order'd, the Day before the Parliament sat, to search all Places near the Parliament House, which he did accordingly, but found no Gunpowder, only discover'd a vast Quantity of Wood and Coals in a Cellar under the House of Lords, and not suspecting any Powder to be there conceal'd, did not remove the Coals; but upon making his Report, what he found in that Cellar, the King order'd a second Search to be made that Night at Twelve of the Clock, and the Wood and Coals to be remov'd, to see if any Powder was under them; but upon this second Search, to pretend they search'd after some of the King's Hangings which were lost: So that if



no Gunpowder was found, it might not be thought that any such thing was suspected, to avoid being charg'd with groundless Fears and Suspicions. When they came to the Cellar Door, at Twelve at Night, they then found *Faux* standing there, booted and spur'd, and pretended his Master own'd the Cellar, and that he himself had the Key thereof, which he was commanded to deliver. Upon entring the Cellar, and removing the Wood and Coals, they found about Forty Barrels of Gunpowder: Whereupon *Faux* declar'd, had he been in the Cellar when they came, as he was just before, he would have blown all up, tho' himself had perish'd; for he had then about him a Dark-Lanthorn, and a Tinder-Box, and Match, in order to have laid the Match for blowing up the Powder, at such a time, when the King, Lords and Commons might be supposed to be in the House of Lords: For that Prince did use to make Speeches to his Parliament of two Hours long.

*Faux*, when first brought before the King and Council, declar'd, That he was not at all sorry for what he had design'd, but only that he fail'd in the Execution thereof; and that the DEVIL, and not GOD, was the Discoverer.

In 1641. the *Irish* universally rebell'd, without the least Colour of Provocation, and in a most cruel and barbarous manner, by Violences, Hunger and Hardships, destroy'd Three Hundred Thousand Protestants, as is recorded by Sir John Temple, then Privy Councillor in Ireland, who soon after writ a particular Account of that Massacre.

The *Irish* Priests then gave the Sacrament to those Murderers, and thereby enjoin'd them, not to spare either Man, Woman, or Child, who were Protestants, declaring those Papists to be damn'd who spar'd any. And those Blood thirsty Men would often brag, that it did their Hearts good, to wash their hands in the Blood of the Protestants.

But notwithstanding the Church of Rome, by their General Councils, their Popes, and their most celebrated Doctors, have taught those inhumane and most barbarous Doctrines, for the Destruction of all Protestants as Hereticks. And notwithstanding many Hundred Thousand Protestants, pursuant to those Principles, have been cruelly murder'd. And that Church doth likewise, by their pretended Power of Dispensations, the Doctrines of Equivocations, and Mental Reservations, give Temptations to a Thousand other Crimes, many of which are inconsistent with all Civil Government; yet, could I prevent it, I would not have any Papist to lose his Liberty or Property, much less his Life, barely for his being a Papist. But I could wish nevertheless, that better Pre-

cautions were taken by all Protestant Governments, than at present there are, to guard against the most dangerous Consequences of those pernicious Doctrines.

If any particular Gentleman should tell the Lord Chief Justice, that he thought his *Religion* oblig'd him, at the first Opportunity, to kill such a particular Man; and that in so doing, *he should think he did God good Service*. Most certainly his Lordship would thereupon require that Gentleman to give good Security to keep the Peace towards all, but more especially towards the Person particularly threatned to be murder'd.

Now if the threatning one individual Man, requires proper Precautions to be taken, by Authority, to prevent it, how much more ought all imaginable Precaution to be taken, by the Legislature, to guard against those avow'd and most dangerous Principles; which do not only threaten the Destruction of one individual Subject, but also denounce the greatest Danger to our present Sovereign, and all Her Protestant Subjects, and a Total Subversion of this most Happy Constitution, both in Church and State.

The Precaution which I would humbly propose, that all Protestant Princes should take, to guard against those pernicious Doctrines of the Church of *Rome* is this, (*viz.*)

That when those Laws now with us in Force against Papists are repeal'd, that then all Papists, upon their Arrival to Twelve Years of Age, should wear some distinguishing Habit, signifying that they were Papists: and before some Magistrate should sign a Declaration, in the Words, or to the Effect following (that is to say,)

WE whose Names are under-written, do hereby publish and declare, under our Hands to all the World, That we are Members of the Church of *Rome*, of which Church, we believe the *Pope*, for the time being, to be the Visible Head, and Infallible Guide; and we do believe that the *Pope*, for the time being, is vested by God himself, with a Superintending Power, over all Princes and States whatsoever, whether Catholick, Heretical or Pagan, and that his Holiness (from time to time) may excommunicate and dethrone any Princes, for such Crimes as to the *Pope* shall seem deservyng such Punishment, and his Holiness may absolve all Subjects from their Allegiance; and that after such Excommunication and Absolution, no Allegiance is any longer due to such Sovereign. And if the *Pope* command such deposed Sovereign to be destroy'd, we do believe all good Catholicks are then bound to

do it, when they have Power and Opportunity so to do; and those Catholicks, who shall (when impower'd) refuse to destroy such Prince, for such Neglect we do believe them deserving Damnation. And if his Holiness command the Destruction of all Heretical Priests and People belonging to such Sovereign; and which, after such Excommunication, continue to obey that excommunicated Prince, We do then think, that all good Catholicks are bound (under the Penalty of Damnation upon their Neglect) to endeavour the total Destruction of such Priests and People. And we do believe, that by such our Obedience to his Holiness's Commands, we do therein obey the Commands of God himself, whose proper *Vice Gerent* we do believe the *Pope* to be, and the more Hereticks we shall thus destroy, the more we shall merit from God himself; from whom, for those good Services, we do believe that we shall receive an extraordinary Degree of Glory in the next World. But if we should fail in such our Attempts, and for the same be prosecuted, and punish'd as suppos'd Criminals, by any Civil Magistrate, we do then believe that Punishment to be arbitrary and illegal; and if it extend unto Death, we have reason to hope we should then be recorded in the *Roman* Annals for Martyrs. And we do farther believe, that God hath by his infallible Spirit, impower'd his Holiness to put such Expositions upon all Parts of the Law and Gospel, as to his Holiness, from time to time, shall seem most meet. And we do believe, that if any of those Expositions do contradict the express Letter of the Text, yet nevertheless those Expositions ought to be believ'd and follow'd. And we do farther believe, that his Holiness, for the time being, can give us Dispensations for the Breach of any of the Commands, of either Law or Gospel. And we do believe, that all Oaths by us taken, against the true Interest of the Catholick Church, are in themselves void; and that notwithstanding those Oaths we are bound, in all Instances within our Power, to promote the *Roman* Catholick Interest, though in direct Breach of those Oaths. And we do believe, that by the Doctrines of *Equivocations*, and *Mental Reservations*, we may evade the Discovery of any Truths, which might, if discovered, prove prejudicial to the Catholick Church, and that by such Evasions, so assisted, we do avoid the Guilt of Lying. And we do farther believe, that if our Sorrow for any Sins, how great soever, be only because we are in danger of being damn'd for the same; yet if upon our Confessions, and that Sorrow, a Priest doth absolve us, from, and after such

: Absq.

‘ Absolutions, God beholds in us no Sin, notwithstanding our  
 ‘ Love to that Sin, from which we are absolv’d, be never so  
 ‘ great. And we do believe, that an *IMPLICIT FAITH*  
 ‘ in the *Roman* Catholick Church, is a good and sufficient Faith,  
 ‘ and effectual to Salvation, tho’ we cannot explain, or *expressly*  
 ‘ know, any of the Terms thereof. Witness our Hands, &c.

*Obj.* If any shall object against imposing such a Declaration upon all Papists, that this would be the most severe Persecution, because all Papists, signing the same, would say with *Cain*, the first Murderer, that their Punishment was greater than they could bear; and that for this Reason, because in all Protestant Countries those Protestants who met them would slay them, as *Cain* himself suggested he should be serv’d.

*Ans.* As God himself, (in answer to that Objection) told *Cain*, that *HIMSELF* would put a distinguishing Mark upon *Cain*, to guard him from any Violence; and that whosoever should destroy *Cain*, should be punish’d Seven-fold. So the Civil Magistrate may, as a proper Precaution, impose very severe Penalties upon all Persons whatsoever, who should be guilty of the least Violence towards any of those Papists, barely upon the Account of their being Papists. And I have so much Charity for some Papists, that I am perswaded many Thousands of them (in Protestant Countries especially) are very ignorant of those most dangerous Doctrines; and if once they were convinc’d, that their Church did really teach those Principles, which might be easily prov’d, rather than they would subscribe such, as the before-mentioned Declaration (which in truth contains nothing but what that Church teacheth) those Papists would, in the most solemn manner, renounce that Church, which teacheth such damnable Doctrines, not only inconsistent with, and contrary to what is taught both by Law and Gospel, but even destructive of all Civil Government whatsoever.

*Obj.* If any shall object (on behalf of the Papists) that very many of their Doctors have, in Print, disown’d and writ against several of those Doctrines; and therefore all Papists ought not to be charg’d with those most dangerous Principles.

*Ans.* The Popish Decrees of their General Councils, and the receiv’d Canons of their Church, are the proper Doctrines thereof, and until the same Authority of a General Council of that Church, doth condemn those Doctrines, they ought in Justice to be charg’d upon all their Members. For particular Doctors may (from political Considerations) deny those Doctrines, only because they would not have the Protestants believe the Papists



to hold them ; but such particular Doctors denying them, is of little Weight, as long as those Canons stand unrepeal'd.

Some of the Gunpowder-Traytors justifying (from the Doctrines of their Church) the killing King *James*, because he was excommunicated by the *Pope*, the Parliament therefore in the very Oath of Allegiance, soon after; added this Clause, (*viz*)

*I do from my Heart abhor and detest, as Impious and Heretical, that Damnable Doctrine and Position, that Princes, who are excommunicated or depriv'd by the Pope, may be depos'd or murder'd by their Subjects, or any other whatsoever.* Vide 5 Jac. ch. 4.

But (with all due Submission, to the Wisdom of our then Legislators) I do very much wonder, how the then King, Lords, and Commons, could think that such an Oath was any Security against Papists : Because that very Church which taught that Damnable Doctrine of killing Excommunicated Kings, taught also another (if possible) More Dangerous Doctrine, (*viz*.) the Doctrine of Dispensations, in any Case whatsoever, which his Holiness shall think proper. So that the Pope might (by Virtue of this Doctrine) give all Papists a Dispensation, to take that, or any other Oath, or Test, and be good Catholics notwithstanding. For the Pope can (as that Church holds) Dispense with the Breach of any Duties enjoyn'd, by Law or Gospel. So that no Oath or Test can secure us against Popery.

If Men will be Papists, let them (by such as the before-mention'd Declaration) publish to the World, what Principles they hold, and then all Papists will explicitly and particularly understand what Dangerous Doctrines they are bound to believe, whilst they are Papists.

And Protestants also will be convinc'd, what Dangers threaten them from Popery.

And all Protestants would, from hence, be effectually caution'd, not to trust themselves within the Power of the Pretender ; who, from the Pope, may have a Dispensation to appear a Protestant, and to take any Oath until they can with Safety throw off the Mask.

But GREAT BRITAIN must be stark Mad, if ever they Trust a Protestant of the Pope's making.

Dr. Barlow (the Bishop of Lincoln, in 1678.) was a Man of very great Learning, and more particularly in that part, relating to the Discovery of the Corruptions of the Church of Rome : For which reason, that Bishop (in 1678.) was desir'd, by several Persons of Quality, and Eminent Divines, to expose to the World those most dangerous *Romish* Doctrines, which gave Rise to the many Massacres and Plots, wherewith all Europe

(at

(at several times) had been often plagued. Whereupon that Learned Prelate writ a Preface to the History of the *Powder-Plot*, which was Reprinted in 1678. with the Approbation of the Lord *Coventry*, then Principal Secretary of State.

And that Bishop writ also another Discourse, which was Entituled,

*Popish Principles Pernicious to Protestant Princes and States.*

In which last mention'd Book (writ by way of Letter) that Bishop hath plainly prov'd, from *Popish* Authors of unquestionable Authority, that most of the before-mention'd dangerous Principles, are the Establish'd Doctrines of the Church of *Rome*. And the Bishop having been inform'd by his Correspondent, that some *Romish* Priest, or Gentleman, had deny'd those Doctrines to be taught by that Church; the Bishop thereupon, did conclude that Letter in these following Words. (*viz.*)

' To conclude: If that Priest, or Popish Gentleman (you mention) who so confidently denies the Church of *Rome* to approve such Principles, as I have laid to her Charge, can (as to the Sum and Substance of the Testimonies here cited; for I neither need, nor will undertake for every particular Circumstance, or Typographical Error) either shew,

' 1. That I have misquoted the Authors and Books I cite, and that such Passages do not occur in the places quoted.

' 2. Or (if they do occur) that I have mistook their Meaning, as to the purposes for which they are produc'd.

' 3. Or (if neither of those can be shewn) if he can make it appear, that the Church of *Rome* hath (by any Publick Act, or Declaration) *Disown'd* such *Pernicious Principles*, and *Positions*, and *Damn'd* them as *Erroneous*, and (what they really are) *Impious*: I do hereby promise him, that I will be (what I hope I never shall be) *one of the Worst sort of Christians in the World*, I mean, a *Roman Catholick*.

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